

M-263

Tuesday Jan. 9, 1962

Played on Thursday April 19, 1962

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Must Remain in
Transcription Room

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Every time we have a meeting, I start to think about what we will talk about or rather, what kind of subject should be discuss or what subjects would be worthwhile, so as not to be entirely dependant on the kind of questions. Althoug, as you know, one can always change the question around and answer in any way you like; simply use the question, and then, all of a sudden, it reminds me of something else, and then I have the subject I want to talk about anyhow. But, I don't want to do that because I feel that we have to have a certain level of understanding among ourselves, regarding an evening, so that the evening becomes of a certain value, that you remember it because that kind of level was reached because of that kind of question or something that was dissussed. And, in thinking about it today, what is appropraite? I would say it is Gurdjieff. In connection with that, the thirteenth is his birthday. By Russian calculation it is the first of the year. And we have been in the habit, at the Foundation, as you also know, to celebrate that; altho there was a great deal of question about it this year because Madame Ouspensky died and it might effect it. But, I prefer not to have anuthing of that what has to ~~do~~ do with death interfere with the fact of the celebration of the birthday of someone who we admire and respect. So, finally ~~we~~ did decide to celebrate and to have a certain day of, perhaps, enjoyment, or, at least, memory for the reason of ~~his~~ birth and for the fact that he existed and for the additional gifts that were the results of his life for us. Now, because of that, we have a few things that are being done at the Foundation. And, actually, because of limitations, we cannot do everything that we would like to do. It would be almost ideal if everybody who comes to the Foundation or professes to be interested in the ideas, even if they don't go to the Foundation, that we could

get together, all of us, and join in a mutual effort of doing work. Of course, this is out of the question. There is a little bit of work in the afternoon. There are some ~~kick~~ childrens movements in the morning. We have divided it a little bit this year, more or less, because of a variety of different reasons. But, in any event, there is some work, physical~~x~~ work, for some of us. And I had to make a selection ~~because~~ we cannot accomodate too many people at the Foundation. And I have asked a few to come and, even at that, I think the number is far too large and I still have to do some weeding. So those who have not been asked, don't feel slighted. It is a perfectly good reason why I have not asked but only a few of us, both men and womed. And, if your name is not there, and if you think that I have forgotton you, it is not true. I have not forgotton you. But it is just impossible. The accent however of the afternoon -- if you cannot join in the work in the afternnon it is not so long -- only between 1:30 and 6:00 o'clock. At 6:00 o'clock there is a reading to which everybody of this group is invited; that is, everybody who was at the time at the last meeting we had with M. Tracol and Mme. Salzman. They can go. There may be a few from the Wednesday group but there I want to be a little bit more selective because sometimes the name Gurdjieff does not mean very much to those who just came. At about 7:00 o'clock, I think there will be something to eat, very simple. And after that, we have some music and then we go home. Except for those people who have worked in the afternoon. They must stay because they have to wash up. So that is the obligation one has when one comes to work, to stay to the ~~batter~~ end. And you have to make the proper arrangements for that regarding baby-sitting or for going home late in the car or whatever it might ~~be~~. Now, the question of Gurdjieff. The question of Gurdjieff as a man. It is

a good thing that I am not a German because then I would start on a very long dissertation of Gurdjieff as philosopher, and I would have a chapter on Gurdjieff as psychologist, Gurdjieff as scientist; then I would go, Gurdjieff as a man, Gurdjieff as a teacher, Gurdjieff as a teacher, Gurdjieff as a father, etc., etc. It is idiotic, of course. Gurdjieff has only a meaning for some people who have known him, and for some who know him thru his writings, thru his association with others, who also, more or less, have a picture of him. And, looking at the photograph, one is then reminded of this and that. And, in general, you have a certain impression of the man, his life, and what he wants to do, and then for what he has done or what he tried to do. And, therefore, it is not necessary to start classifying it in a variety of different ways. Moreover, the reaction towards Gurdjieff, and that what everyone of us feels about him when we say, "Yes. We are celebrating his birthday," must have a certain meaning for yourself. And, if you do come, you have to keep that in mind when you come: what is the meaning of Gurdjieff for you. I will tell you what is the meaning for me and it might help you because I am little older than you are and I had a little bit ~~of~~ more experience with him. Fortunately, I was more or less in contact with him since 1924. It is a fairly long time although, in the beginning, it was more or less divided by the times that he was here, with a few exceptions when I happened to be in France. And also, right after the war when Ilonka and I went over there to see him again. I would say this in a general way: It didn't dawn on ~~me~~ very much in the beginning, the first ten years at least, that there was that particular kind of value to Gurdjieff. And, to be quite honest, I think that my feeling about him, my real love for

him, because I love him, started when he died. You might say it is very strange. But I have too many experiences with him, which bear out the feeling I had when he was still alive ~~and when~~ I still had the feeling for myself that almost at any time, when I wanted to go to Paris, I could go to Paris and ask him, which was quite different ~~from~~ the fact, when he died, that there was no Gurdjieff anymore. And it forced me to come to grips much more with the ideas as they were, because I knew that that was all there was and it was all we had to work with. But, it didn't change the ideas, however, during the time he was still alive and the times he was here, that I was personally affected by various things that he did. And about that, I will tell you about just a few things. My introduction, of course, to the ideas were via Orage. And Orage being primarily a very brilliant man and intellectually quite capable of explaining ideas as he saw them, and which in my opinion was quite correct, was the introduction that gave me at certain times, tremendous admiration for the ideas as such, because in it I saw a combination of that what I said a little while ago, as a philosophy, or a psychology, or a scientific method, or cosmology or the variety of different things that I was interested in myself, then found a certain place in relation to each other. And I started to understand much more of a total entity of everything that existed on Earth, maybe in the cosmos, maybe in the universe. In any event, it satisfied my craving for trying to understand with my mind, certain relationships. In addition to that, Orage had a very wonderful way of expressing sometimes, certain things with a great deal of feeling and emphasis. And particularly when one was associated with him and had a chance to have lunch and to talk, that he really started to become very human and understanding. And, because of that, something was kindled

in me that really made me feel towards Gurdjieff as a man; so that, when he did come - I didn't see very much of him when he was here in 1924, but, on the first visit, it was a tremendous effect that Gurdjieff had on me then, because I really saw him for the first time, the way he really was. Orage was wonderful in this sense: that immediately when Gurdjieff came, there was Gurdjieff and Orage was almost (superfluous?). He didn't amount to anything ~~in~~ at all and he didn't want to. Everything that Orage had ~~planned~~ prepared was turned over immediately to Gurdjieff. And Gurdjieff conducted as well as he wished, any kind of a group that he wanted to hold, or played any music that he wanted to play, or had a reading or anything that at that time - I now talk about 27 and 28 and 29, at the time when Beelzebub, you might say, was being born, and there were a few indications of what the chapters were like. It was at that time really, that the greatest impression occurred to me of Gurdjieff behaving in a certain way as a man for whom I had not only admiration, but for whom I could not find any comparison in any of the different people I had met before. And I had met already, by that time, enough people of a certain name, particularly in the direction of science, who could not possibly compare with him. Of course, together with that, being in France for some period of time, and being at the Prieuré, I got an entirely different impression again of the man: How anyone at that time, with the few people he had around him, could put a certain stamp of his presence on everyone who worked with him and was around him. And one felt that constantly at the Prieuré, even if it was so-called, officially closed, because it was closed after the accident he had in 1924. That still there was such a tremendous dominating influence that you couldn't help but feel it whenever he was around. And even if Gurdjieff wasn't around, you could expect Gurdjieff to be around at almost

any time. It was a most profitable period. And I believe that it was only then that it was possible, really, to get some ideas of what it was all about, simply because of his presence. And, it made me feel that unless there was someone who represented that kind of unity and whose words were taken by everybody without any question, that that was the only way by which the ideas could have life. After that, of course, I saw him several times. I saw him here in New York. I was, at that time, quite close to him. I remember one time - that there were certain things we had to do. And being around him many times and having lunch and dinner and having to prepare for it. And fortunately I had a car and on Sundays we would go to Chinatown and buy some groceries and greens and things of that kind which Gurdjieff would select. And I would pick him up at the (Z..), particularly during the last year when he was here. And I would drive him down. There was Gurdjieff sitting next to me and I would be driving. And I remember these trips so well. It was on Sunday morning and it was quiet. And there I sat. I sat and I said to myself, "Here is Gurdjieff sitting next to me and I am very happy to have him next to me, but what will I say?" And I couldn't say a thing. I didn't dare. I said, "Here is an opportunity for me really to ask him any questions that I want", and I could not ask any questions. As a matter of fact, I didn't have any particular questions that I dared to ask. And so, the result was that we went down in silence. Sometimes he would make a remark about a dog in the road or something of that kind or that it was nice weather. And then I would stop and he would go out and I would go out with him. He would select the stuff and we would pay for it, sometimes I happened to ~~pay~~ pay for it. But, in any event, there we went back in the car, and I

was absolutely dumb. I sat there. And many times I thought about this: Why was it that at that time I couldn't ask? Well, the only reason I could find was that I myself did not know for sure what really was involved; and that I didn't consider at that time, the necessity of asking in any way because in the back of my mind there was always the possibility that I could go ~~xx~~ and ask him any time I wished if I really had a question. And sometimes, it was quite enough to be in his presence. And, already at that time, it was sufficient at that moment, if I could be with him, it would be quite sufficient. So, at another time, at the Prieure - this was after the war. It may have been in 1929 or 30. At that time, when I had a car, we were there. And one day, from the Prieure, Gurdjieff and I went up to Fountainbleau in order for him to work on Beelzebub. I had a little Buick, a two seater. So, one morning, he said, "Now I will drive the car." And I had horror because Gurdjieff didn't drive very well... and to have that little car almost wrecked, you know. So, we went out of the gate. And there is a steep hill out of the Prieure and up to the village. And there he went. It was an ordinary shift - brrr second gear, brrr then third gear, brrr. And I almost felt that he was doing something with the car that he shouldn't do and then finally we got there. And he said, "Alright. It is enough." And I had a sigh of relief because from now on I could be master ~~xx~~ again of the car and I didn't have to give it to Gurdjieff. So then I would sit with him. He would work. He would have his little blue cahiers, his little notebooks that he would take out of his pockets that were always bulging and put on his glasses. Then he would order coffee with lemon and I would order coffee with lemon. And I waited. And the coffee would get cold. And he would have another coffee and I would have another one. And I didn't dare to interfere

at all. And I sat there for two or three hours while he ~~worked~~.
I sat and twiddled my thumbs. I didn't say anything. I was there;
I watched it. And then finally he would take off his glasses and
put them away and close up the cahier and say, "Ah, I tired; I very
tired." Now we go home. So we went home and that was about all
there was to it. There is one other thing I want to relate.

And it is something that shows that Gurdjieff was, at that time,
such a master in certain ways of teaching without teaching with
words. He would teach by ~~his~~ presence. He would teach by doing
certain things which absolutely were not comprehensible by anyone
unless you had seen it or experienced it. We were driving out of
Paris; it was rather late at night. I don't know if you know any-
thing about Paris. There is a long stretch ^{before} really before you
get out of the city. You have to go thru the suburbs ^{and} the
roads are full of cobblestones and so forth. And we were driving
along, not very fast, about thirty miles. I was sitting in
front while Gurdjieff drove. I had a little ^{Brücke} ~~Gitschen~~ at the time. ~~in~~

And he was driving on the left side of the road. And everything
was perfectly all right as long as you didn't have any cars coming
towards you. But then, I saw in the distance, one of these
rumbling carts with two horses, a farmer bringing his groceries
to the ~~market~~ ^{for} early the next morning. And that came lumbering
towards us. And we were driving slowly this way. And I thought
that Gurdjieff would see it, of course. After all, he was a master
as far as I was concerned. He knew everything. And I sat next to
him and there we went and he stayed on the left side ^{of} the road
and the cart was coming closer. And all of this ^{feared} takes place in ~~in~~
probably about a minute. For me it was hours. But I sat there and
I didn't dare to say anything. I didn't dare to say, "You're not
asleep." And he stayed on the left side of the road and we went along.

And I started to boil. Of course, I was not the only one. Ilonka was in the car and someone else was there. And we were going to run into it. But I didn't dare to tell him how to drive. He knew that. He was awake in my opinion. He was undoubtedly. And it came so close that we practically ran into it. And, at the last moment, I could not change. I simply took the steering ~~xx~~ wheel and there we ~~wnt~~ past the cart. "oh, no," said Gurdjieff. I said, "well, you didn't see it! No, maybe he didn't. And to this~~x~~ day, I swear he knew. But he wanted me, apparently, to have this kind of experience, and to become emotionally so involved and then to see what I would do. And to have risked, if I had not done anything, we would have run into the cart. He would have risked this. But, you might say, that is my belief. You may not agree with. But I had a terrible time. On exactly the same trip, a little bit further, he got out of the car. He stopped the car. He said, "Something is the matter". We were out in the country already. He walked around the car and I walked around the car. Finally he said, "See, here, Mister." And he put his hand on the wheels and they were warm. "You see," he said, "They are warm". Of course the tires get warm. But there was nothing at all the matter. "Oh well, this is it, you see". So I didn't dare to say that they are always warm. (...?) So we ~~wnt~~ on again. And about four or five kilometres further, of course, he had to stop at the famous tree where he had the accident and gave the whole explanation of how it happened and where he was found. And we still saw the marks on the tree. And then, a little bit further on, there was a little rabbit on the road and it wanted to cross. And Gurdjieff went out of his way to run it over. It is really very funny because I can not kill an animal. I simply cannot. And there I was forced to go out. He ran it over. I know it, because he could have avoided it. But, instead, he turned to run over the rabbit. And he made me

pick up this rabbit and I had to put the rabbit on my lap and this poor little animal dead and still warm, it almost broke my heart. I cannot do that kind of thing. And he said, "You know, very nice ~~for~~ for dinner." And all of the way further into the Prieure, I had to sit with that thing. And, you see, this is what I mean. He taught you by certain means of himself, inwhich he himself was involved. He didn't just tell you and then go home and then come back. There is one more thing I want to tell. There was someone at the Prieure who had some difficulty in getting up in the morning. And Gurdjieff gave him a task -- I may have mentioned it before because it is a very good task. He said, "Every hour you wake up. You come over to my room. You wake me and then you go back to bed." And at eleven o'clock, he had to set the alarm clock, he got up, went over to Gurdjieff's room. Gurdjieff was asleep. Woke him up, "I am here", and he went back. At twelve o'clock the same way. ~~1000~~ One o'clock, two, three, all during the nite Gurdjieff was awoken by this man. You see, what would we do very often? We simply say, "Now you must get up at seven o'clock". And, at nine o'clock when I wake up, and I say, "How was it? Did you get up at seven? yes or no?" What is it to me? Gurdjieff was interested enough to let the other man wake him up and, in that way, he kept him going, and, at the same time, he became part of it. This is teaching and this ^{was} is the man. And this is why I loved him because he was, not only for me, but for a variety of people, a teacher, a master, someone one could admire. Either you loved him or you hated him, and in his whole behavior, whatever he did. I was at the point, when he died, that I definitely would say, "It does not matter to me anymore ^{for me} what he ^{has} may have done or what he wanted to do or has done that I do not understand. It is all right because it is Gurdjieff." Now, since he died, it was a question of

finding out what was really the value of Gurdjieff for myself. And it became a turning point because there was no further opportunity of going back and asking Papa what to do. We had to stand on our own two feet. And, it was ^{just} shortly before that, or rather when we were in Paris right after the war, that he said to me to start groups, which I, at that time, did and have been having groups ever since. It was under his particular jurisdiction. And, with that, he sent me different chapters of Beelzebub which was ^{not} unpublished at that time. And, I took care of part of the publishing and proofreading and so forth. And, all during that period ... I want to mention just one more thing. ^{That} At one of the last meetings when he was here, ^{at the Wellington} I had a copy of some information regarding an index, which simply had to do with certain words in Beelzebub which were recorded by pages ^{and so forth} ^{and did this} by a friend of mine. And I had a copy of that and I like it ^{of course} very much and I wanted to show it to Gurdjieff. So I went over and showed it to him. He looked at it ^{now} and he said, "Oh, ^{oh} it is very good." And he called Walton who was then the liaison man between us and the publisher. He said, "Walton, Walton, look. Publish this with Beelzebub". So, of course, afterwards, Walter and I got together and decided that such a thing was an undertaking that was far too big and never could be published with Beelzebub. But, I have, from that time, the sanction, you might say, of making an index because it was, in that way, approved by Gurdjieff. And I want to mention this: that whatever work we ^{now} do on the index, has really Gurdjieff's approval. I could probably say much more about Gurdjieff, It is something that has ^{but} ^{now} effected me. And, when I ^{now} say now, or sometimes dare to say; what is it that Gurdjieff means? I do not mean even the man. I mean the ideas. I mean that what he represented and manifested and that what made him be what he was as man. Therefore, it is not the man we admire. We celebrate his

birthday because he was the channel through whom certain wisdom and information and data have reached us in a certain form. I don't want to go so far as saying he was the only one who is, was as wise as he was. Of course not. There are several. Don't ever make a mistake about it. There are, at the present time, several ~~px~~ people who exist, who probably are as conscious as Gurdjieff ever was; who devote, and have devoted their lives and still are devoting their lives to the propagation of the ideas of consciousness, and who also could talk about being and about objectivity, who could understand very well what is the value of a moment and who also are entirely in line with what we now try to (...) as a system promulgated by Gurdjieff. It still doesn't detract anything from what Gurdjieff has done but we must not be narrow minded. If you take Maharsi, for instance, and you read that, you find that there are many things like that also in existence there. If we knew enough about Zen, we probably would find exactly the same thing. And there are many different kinds of religions that also exist at the present time, and we can not hold any particular brief of saying Gurdjieff was the only one who knew and nobody else knows. It is, of course, quite necessary to understand that. But to place Gurdjieff now in the proper place as far as his ideas are concerned, it is for that reason that we should be interested in a variety of different ways of thinking, philosophy, psychology and everything included, and then compare ~~that~~ it with that what we know, so that we become more acquainted with the ideas and gradually divorce them from Gurdjieff as a personality. Therefore, it doesn't matter at all what Gurdjieff even has done or, in his life, represented. That what we finally extract from it, is what are the ideas ^{worth} ~~we~~ at the present time for us, and in what sense could they become a form of a philosophy of our life and, in that way, become

religion. The gratefulness, the thankfulness, the gratitude in general, the respect, and so forth, that we have for Gurdjieff, of course, goes without saying. And that is why I feel that as far as Gurdjieff is concerned, there can be even a little bit of that kind of hero worship because we can be very happy and glad ~~xxx~~ that he, at that time, with his love and with all his efforts ... and I tell you, they were efforts because he kept at it day after day with a tremendous amount of energy being spent for giving something more tangible for us. That is not only worthwhile, but it represents for us something to be very grateful for because it is put in a form that is accessible to us. If we try to understand Bhuddism and Zen or anything that has to do with Oriental philosophies, we don't know. We cannot find ourselves in the place of the people who have been brought up in that kind of surrounding. We are Western people. We have to have something that belongs to us, Occidental, as belonging to the Occident. This is our world. This is our science, psychology and philosophy as we can understand it. And our mind is not adjusted to understand certain things that belong to an entirely different nation ; and in their way of living which differs to a tremendous extent from us. ~~Therefore~~ Therefore, we can be grateful that it is put in such a form even we do not understand it and even if we cannot really read All And Everything and say "I know what is meant by it." Gurdjieff has given it. It is a treasure. We have to dig for that. It is worthwhile to dig for it. Maybe later on, with added experience, we find out that certain things existed before hand which we didn't know about. And perhaps with that, our admiration for the man can grow. But, even that, the admiration and the love for him is not enough. For us, it is that what now could really make us alive. And, with all of the gratitude towards him, the ~~xx~~ emphasis is still on our own

experience. What are we willing to to try to do in order, not only to acquire the ideas, but to understand them and make them for us as part of our lives, in our daily life, so that we become, in that way, really ~~work~~ worthy of whatever has been given to us, This is the way I feel one ought to look ~~to~~ at Gurdjieff. This way, if and when I do go to try to celebrate, to try to remember him in whichever way we now know, what our attitude should be towards ourselves: gratitude and, at the same time, a positive attitude of wishing to work, wishing to understand, wishing to sacrifice whatever may be necessary at the proper time, and to give us, you might say, a second lease on life; beginning with this when we have come to the point of being able to discriminate, then to select that what is right and then to try to live in accordance with it. Only then will Gurdjieff be resting in his grave. If we don't do that, I am afraid, ~~to~~ it is almost a possibility of really not making it very easy for him wherever he is.

You brought up something about what is the question of ~~pure~~ purpose in life. It was asked by someone who is rather young but of course it is always a question. It is a question that we ask when we start to grow up and it is a question that we continue to ask even when we are a little older and, sometimes, at the end of our life, we don't even know the answer exactly. What is the purpose? Of course, there are various purposes. And sometimes it is dependent entirely on where we are and how we live and what our experiences are. We can understand one purpose or another. There should be really many purposes rather than only one. And we should try to see how many we actually could accomplish. And, as we grow, as we understand more, then more and more purposes will come on the horizon and we have to take in and incorporate it in the totality of our viewpoint of life. The

purpose of living for oneself is probably the acceptance of one's life as it is. It is the first question. I find myself with my life. This realization is a very big point. Particularly because I have to accept it. It is not something that I must accept because I can continue to live vrey well without feeling that kind of obligation even towrads my ordinary life. Because if I simply say, "Yes. I am alive", and I keep on feeding myself and I keep on breathing, it is all there is to it because mother nature has provided that for me and I don't have to give any thanks or gratitude to mother nature for that. And probably it is right. I don't think we have to pay for our existense in that way. We pay because we exist. We pay also in our ordinary life for our father and mother who have produced us. I don't think we have to have a very special sentimental reason for loving them. I think we have to learn how to respect them; how to see them in the proper place; how they became responsible, sometimes willingly or not, produced us. And, in any event, accepted us in some way or other and gave us a certain education or, you might say, acknowledged us as their children. We know find our-selves breathing. And also we know that for that it is also necessary, economically, to do certain work in order to eat, in order to make some money with which we acn then buy some things to eat, etc. etc. This is a cycle that we all know. And sometimes, we take it lightly and sometimes we don't. But, as far as our life is concerned, we have an obligation to see that whatever our instrument is, that it is kept in good shape. So, health becomes an interest for ourselves as a reason for living. And, ~~luck~~ fortunately, there are enough reasons for wanting to live because life gives, at certain times, enough enjoyment to want to continue to live. I don't think that it is so bad with many of us or almost all of us, that we think that we are so sad that we don't want to live anymore, because I

believe that even if we go thru moments of great sadness, so close that we wish to die, and sometimes even make the attempt at suicide, that there is later a certain moment in which we really feel sorry that we didn't know more at that time. And now, because of that experience, we know a little bit more and that now, for the second time, it really would be extremely difficult to try to commit suicide again. There are very few people who reach that state where they have lost absolute interest in wanting to live, even if, during their life - short or long as it may be, they have not found what they wanted. I don't think we are at that point. If we are, or were, if for some reason or other we thought that that would be it, we would not even be interested in work. Some time ago I said "We have to live life preparing ourselves for the possibility of trying to work on oneself. If we don't accept life as it is, with out health problems, with the possible development of ones emotions and with the possibility of actually learning how to think, then, of course, my aim in life can be from birth to death. And I hope that I will live a long life and have still a certain number of years because, for me, it is still an opportunity for doing this and that and the other and become nice and kind and enjoy myself. Now this question of enjoyment: If I continue to live, my life changes a great deal, because in the beginning, I have desires for a variety of different things and after a little while I get more or less fedup with it. And I don't find anymore that what I originally found pleasurable any longer. And I become lazier and lazier because I don't want to pursue certain things that require a certain amount of energy on my part and I don't want to spend it. If I look at my life, and everybody looks at his own life, and if I can observe what takes place in the lives of other people, we are becoming more and more narrow minded. And this probably is the nature of it so that, in that way, we are

more or less being prepared for dying. I don't know if that is true. I think there are very few people who will continue to have zest for life even if they get a little older. Many things that are their experiences already start to wear off and after a little while, there is no further desire to change it and to take it as it is. And we then are quite well satisfied, particularly economically, that we are sufficiently well off to go back and forth to the office and sit there and have a little bridge and watch TV and go to bed and so forth. I think that is a purpose. It is a purpose of an animal who also wants to live. It is not even sometimes like an animal because we are quite comfortable and we don't put up anything for a rainy day. Many of us can and we hope to find the same thing by means of insurance. It means simply that we spend a little bit less money. But we don't do like an animal that gathers nuts and then builds a nest and hibernates for some time in order to live during the winter months when they can not get anything to eat. I don't think we even think about it. At least I myself catch myself, quite often, that I still hope for certain things not to happen which I know must happen and do happen. But, for some stupid reason, it won't happen to me. Of course it will happen. But I find an excuse of not doing enough things. Take a very simple case: I know that wood, for instance, is used in a fireplace and in a stove. I also know that wet wood doesn't burn. But I always postpone getting enough wood under cover or having it cut during the summer months in order to have enough for the winter time. And usually, in January and February, I have to hunt for some sticks of wood that I can use for the stove. And it is stupid. I admit it. I find an excuse because there are certain things that are more important. And I am always a little too late because the rains come too soon and I have to dig it away from under the snow. And then, every once in a while, I get a spurt and then I clean up

everything and, at the same time, I have lost already a great deal of energy. And the kind of wood that I know I ought to burn is really too wet. And, of course, it is a lot of (...) It is not only a question of providing. It is a matter for myself. I don't want to believe that I will die. Thereofre, I postpone it. I don't believe that if I die, that I will not have sufficient notice in order to clean things up before I die. Very seldom, do I beleive, that people know anything about their possible death and therefore they hope and they die in the midst of their activities. And then the other people have to clean up. All of that belongs to ordinary life. You might say, it is not a very high purpose. Nevertheless it is a purpose and it is not to be neglected. If we can't do anything else, it would be a very good thing to work in life, in ordinary life, as well as we can. And also in ordinary life, to be able to sacrifice certain things for the sake of others, to sacrifice certain things for the sake of oneself. And gradually, as one becomes more and more mature, one see that there are certain things that I can do very well, without. And I don't want to give in too much to what I would call selfishness. For insa nce, on e can reduce sleep quite easily to a certain minimum. And how many of us will balk at the idea of getting up at five o'clock in the morning. We know it is necessary sometimes and then we do it. And, at other times, particularly on Sunday, "Now I am so tired and I have not slept enough and now I will make up." How often do we talk and don't want to talk really but we do talk just the same? How often are we interested in things that are supposed to be interesting and we go time and time again with people and waste our time? Afetrwards we say, "It is too bad. I shouldn't. But I had to do it because of such and such." It is not true. And we don't, as yet, understand life in that way; as if we could use life for a different kind of purpose.

And even without being conscious, we could make our life much more than we do. We lose it. ~~By~~ By that time, we get a little too old and we are stiff. We cannot be flexible anymore. By that time, we cannot ~~even~~ even change even if we want to. And for that reason, probably we hate to become old because then old age sets in and we become decrepit and have to walk with a walking stick and then we cannot see anymore. We cannot hear and everybody has to repeat this and that for us, and we become a burden to our family, etc. etc. What is it now that we want? With all of this, life gives an opportunity for ourselves. We have to find it in our life. If we don't find it in life, we will not find it anywhere else. We cannot simply sit and say, "I hope God now will shine on me." He won't. We have to go somewhere. We have to go to the bridge and then God will help me to cross. What is the bridge ~~for~~ for myself? What is the step I want to take in my life? First, to accept it the way it is. Second, to see the value of it. That is, in relation to that what I now spend my time on; to see if I want to continue that kind of valuation and if I want to throw out certain things that are of no value. I must clean house. This is Re. I clean house. Mi means: I now want to make out of my life, something that is more flexible, more dextrous, more able to do certain things that I could not do, and to utilize that whatever my physical being is, whatever my emotional state is, whatever my intellectual capacities are. And then to use them in some way or other which is not natural. This is Mi. Do Ra Mi. At Mi, I am at the bridge. At that bridge, God has to help me. I have explained this once before, because that point is very important. I cannot sit down, I have to stay at that point. It is a boiling point. If I don't keep on supplying heat, I will run back to Do. It is logical. This is nature because nature is not helping me any further than to come up to that particular point. Then I wish something for myself.

and what is it? It is my aim. It is an aim that I believe that even with the improvement of myself in whatever I do and with the dexterity I have acquired, I am not as yet fulfilling that what I believe could be my aim as a human being and where I differ from animals and plants. I am moving. I am able to move one way or the other. I am able to think. I am able to build upon the results of someone else. In this way, I differ from an animal. An animal has to build, every time when he starts, on his own life and cannot use what someone else has used before. He must begin over and over again. He has movement. He is different from a plant. A plant cannot move. They have to stay wherever they are. They are alive and they produce and they have fruit and they have beautiful flowers and they have a function, but they ~~are~~ are not, of course, like an animal. And an animal is not like a man. A man can think. He can, at least, have memory. He can, at least, have ideas about a possible future. He can, at least, bring back certain influences that he has received, to the present time. And, in that way, his mind can be very flexible. If he recalls certain events out of his past life, wanting to bring them back to this moment, and then try to utilize them in order to build on it, something that, you might say, could become his future. Now, his future is linked up with the possibility of further growth. And further growth of a man is what I call Si Do of his life. It has to do with that point at which Si can go over into Do. This means freedom for a man. If I could become free from that what now binds me, If I could become as if I am, at the present time, thru death returned to Earth, if I could live in such a way that what ever I have experienced does not hold me, whatever I possess does not exert an influence on me, whatever relationships I have with others is not necessary for my own existence, then I would have freedom. This is Si Do. This, for a moment, becomes my God. That I wish.

With that I create, for myself, an ideal state of free man. And that freedom now creates at Mi, at the beginning of the bridge, a certain condition which I create regarding the outside conditions of my life. It is as serious as that. I have to introduce, at the moment when I wish to cross that bridge with God's help, something of God. That what is God for me is my ideal. And I simply try to define it in the terminology of freedom because that would mean, for me, that if I could be free as man, I would be really in the possibility of further growth. So, it means two things. One is the realization of that what binds me, with the possibility of becoming free. And, in the second place, if I am free, what is next ~~free~~ for me? Now, this introduces another element. I have to look at myself: what I am. Physically I am complete except Si Do. If I cross Si Do I die. My second body, emotional body, exists only in Do Re Mi form. It is not fulfilled. It has no Sol La Si at all. It is not even crossing Fa. And the note for the third body is struck in Do when I have certain influences of which I become aware. Now, as you know, whenever I try to work, whenever I try to make influences active, so that they become, for me, a different kind of food, the result is three fold. It is the possible formation of what I call my intellect or ~~some~~ Soul Body starting to grow as Do Re Mi in its own octave. It is the effect of that kind of active influence made conscious which will help my Kesdjan Body to cross Fa into Sol La Si of its own octave. And, it also will effect the Si Do of my physical body so that I become a free man. Therefore, the purpose that I have in mind when I am at Mi, wanting to cross ~~the~~ the bridge in my own evolution, I have to realize that for that I need the possible fulfillment of my spiritual life and also that I can only trigger that into further existence by the introduction of

something, ~~extrem~~ also within my means, of making impressions which I now receive, conscious. This means work. Therefore, the purpose that I see as far as my wish to want to work and become a free man, includes now a desire for consciousness. Only with that kind of consciousness, can I receive a certain form of food which is outside of me and I have to receive it by being open to it. And, by creating God in that sense as my own Si Bo, I now become open to such influences from the outside which, when they effect me, that is, when I take them in, now enable me to cross over this bridge and start at Sol. What is now necessary for me to do? I have, at Mi, at this boiling point, I have to have a clear conception of that what are the obstacles which bind me to Earth. I have to try to free myself from Earth. I have to have for myself, to be in a position of wishing to cross. I have to remind myself that this wish to cross depends on that what is now my emotional state. The necessity of ~~bring~~ bringing my emotional state into a more concentrated form. It is as if now in my body, when I observe it, I realize what is my nervous system as a carrier of a different state of my emotions. That is my sympathetic nervous system, which are now stretched over the totality of my physical existence. It is as if they are what I call the planetoids. I know what planetoids are. They are little bits of cosmic bodies which are spread within our solar system at a certain place without being a planet. They belong to each other. And they will, at a certain time, form a planet if only they could be collected. This is the state in which I am, representing the cosmos on a small scale. I have, in my emotional system, certain planetoids which should become planets. Then my emotional center can function as a planet, representing exactly on the same level as now is represented by the state of Mars, Venus, Neptune, Uranus and which ever of the

planets you wish to take. This is the second. The wish that I want to become. This is dependant on the purity of my emotional state, my feeling center. The third is the shock, the ~~xxxx~~ beginning of the Do, of that what means beginning soul, or development of my mind. I ~~xxx~~ have to be clear. I have to have in my mind that possibility of seeing what is necessary for my delivery. And I have to admit with my mind that I am bound. I have to see that unless I admit it first, the Si Do of my own development ~~xxx~~ never can be reached. But, as soon as I am willing to admit that I ~~xx~~ ought to be able, but I am not capable at the present time, then I strike a note in my intellectual development of a certain clarity of thought, of how to begin. This beginning is to accept things as they are. It os the admission to myself that I am bound and that I belong to Earth; and if I wish to grow from Earth and have a fulfillment of the totality of my being, that then I must first start by functioning in a different ~~xx~~ intellectual way. This is the beginning of my Soul. I wish now to become observant regarding myself. I want to be now non-identified. That is, without explanations. I Want to accept the things as thwy are. And I introduce now another kind of element which I always forget, which my mind makes me forget because **it** is so **facile** that it flows constantly. I want to arrest it at a certain moment of realization of being. This is really the quintessence of that what is ~~xx~~ necessary for me to overbridge Fa in my development. The realization of a moment at which I am at a state of boiling point, wishing with the emotion of Mars to fight ar to be ready to jump. This is the moment at which I must determine what I wish to live. All of this includes that if I stay at Do Re Mi, there will not be a purpose in my lofe that is worthwhile. It is this realization that that what I ultimately cannot lead to anything,

unless I make an effort to make something out of it which now is within me and which could grow if I could have the proper attention and the proper, you might say, openings and the attitude and the proper way of having received something ~~of~~ a different kind of influence than what is received now. I have to become, in that way, master of myself. I have to learn how to have the proper attitude towards considering what what is sacred within me. I now wish that and by creating for myself that kind of God, I start to answer the purpose of my life, because with that and the possible development of ones life, and the acceptance of ones life as it is on Earth as not satisfactory fpr the purpose of having within myself a joy of existence which can continue to live. Maybe then, at that point, I become interested in the question of immortality or, at least, in the question of having more possibility of developing than is given to me in an ordinary allotted span of my life until, let's say, seventy or eighty years. It is not long enough. I have to have, if there is a possibility, something that enables me, by means of Kesdjan Body, to continue in the same direction with the possible development of Soul. With that, having in mind further understanding of my place, and also then to start functioning insuch a way that I can help maintain conditions as they are, actively. Not all of us will want to do that. Many of us simply stay and are satisfied with whatever we are at the present time, and then, half way, give up. Again, it doesn't matter. I constantly try at the moment when I am at Mi, I see the possible lights of Karatas. And my desire is to go there even if I know that it is extremely difficult to free myself from all kinds of bonds; that I will try, one by one, to do certain things so that I start, even hesitatingly, to cross the bridge - constantly trying to get nearer to that what is the end of my purpose. This is Sol. Sol would be the possibility of the beginning of my Soul Body.

Being at Sol would be the quality in my soul development of having crossed Fa in the development of the third body. For that I need Do Re Mi and this is my work. Do Rwe Mi means that at Do I strike the note, by means of which, I wish to grow. It includes self-observation. It includes non-identification. It includes simultaneity. That is all involved in Do. It is that kind, by which, I ~~may~~ become, at that moment, free from myself; having God represent me within me, create conditions which become conducive so that then, by being what I can be, open to that what is outside of me, I can become transformed and converted into a new kind of being. The newness of my being starts at my own Sol development. This is Sol. This is what is similar to God, which is similar to that what is my Sun. This is what represents inside, in my intellectual life. It means that I start to realize that I am part of the totality of the scheme of things; and that I have a place. With this now, I start now with the Do of my Intellectual Body. And having tried to fulfill and tried to remain aware and constantly the three necessities of that step, I now try to see what is the understanding of the second step. That is Re. Re means I now take part in my life. I become associated with the wish to live. And therefore, that what I wish to do, I do with my mind, all my heart and with my body. I have already at that time a certain form of unity. I now wish to do that what I can do, that what I ought to do as well as I can. This is Re. It requires a certain understanding. It requires insight. It requires a certain ability to think and feel in a more unified form. It is not yet complete. And it is not as yet ideal and it is not permanent. It belongs to Man number six. Man number seven will be when I am in that development of mind at Mi. Mi means that at any one time I can be anything I wish. I understand. I can do. I can feel, I can act. I can wish this way or I need not or I can not or I can in accordance

with whatever the conditions of life which life will present. I have freedom. I can manage. I don't have to; I can in accordance with whatever my understanding is, and that what I feel ~~and~~ for which I could become responsible. This is man number seven at the point where he could reach into a different state of becoming really son of God. It doesn't matter when we reach it. It doesn't matter if we ever reach it. It may not be given to some of us to have even one-thousand part of that what I have described. It all belongs. All of us fulfill a place. All of us understand something, by means of which, we make our religion as a result of that what is philosophy and that what is experience. In that direction we go. All of go in that way. All of us understand that. All of us can, regarding work, be positive. All of us belong there. Then, with that, ~~in~~ not only can we help each ~~in~~ other, but we can achieve certain things. And we will lose sight entirely of the degree of development. We must understand this. The question of unification means that everything that we now have as a measurement will disappear. The different level of being will not allow any discrimination belonging to a lower level. When I am, I am. It doesn't mean that I am a little bit of this and a little bit of that. I am a being. That is, my state of being is not any longer comparable ~~to~~ to that ~~out~~ out of which I came. Exactly the same way as the note Do, when it is struck, represents the preceding octave and has in it the possibility of further growth into a new octave. This is what is meant by new life; new man; a man reborn; a phoenix out of the ashes of that what has been sacrificed for the continuation of its life, That is the butterfly out of the cocoon. All of this belongs to nature. All of this belongs to our own purpose which we might have; which we pray for, which we understand; which we hope we can achieve. And, at any one time, the fact of all of us being

road, pointing in the same direction. It doesn't make any difference where we are. We have to become one in that way, looking at that what we wish. And because of that wish, this unity exists and can exist among us. Don't compare yourself ever to anyonee else. Compare yourself only with that what you believe you can do. Compare yourself only with that what is being formed in your conscience which represents in each persons life the soul of kesdjan body. This is what the aim is. Together with Do Re Mi, Sol La si develops. This is the intention of our life. This is what could give really color to our life. This is what has a meaning. The meaning and the aim of existence is in the development of ones emotional body and to be able to be. That is to be free from Si Do. That is an aim. A man is a being who can do. Therefore, the emphazis, all the time, of work, is not in your thought and not in your feeling. They are important; but it is the putting to practise, the manifestations, the way of behaving physically, emotionally and intellectually; how one should be. That makes being.

QUESTION: (Rahila Montenaro) Why do we devlop Si do if we have reached Sol La Si.

ANSWER: I was talking there not as a physical body because that is Si Do. But, it is a question of evolution, development of oneself in an octave, the possible evoluntion of man. Si is the highest point that goes into Do. You see, an octave is complete between two Dos and from Si to Do is the last step.

QUESTION: So that the Do up there is not the same as the Do you started with?

ANSWER: No. That Do is included in the first Do as the first overtone. You see, it belongs to it. It is really already there. Potentailly we are that. But we don't know it because I will strike

a Do, the middle Do on the piano, it is a Do. How do I find out what are the overtones? By blocking the fundamental. If I do, then it vibrates according to the second or third Do one octave higher. If I block that, then it starts to vibrate in accordance with the quint of the first Do. If I block that, then it starts to vibrate in accordance with a fourth higher, etc. And there are sixteen overtones. My possibilities of life depend entirely on blocking that what now prevents that what exists from being heard. These are the obstacles. If I remove them, there is a possibility for myself to be. And the possible evolution is Do -Do, fifth, fourth, etc. This is what I would represent or call, for myself, growth. And potentially it is all in the fundamental note as being struck as I am. Sometimes one can say that I am already and that I have a higher emotional body. It is of no use. I can say that I have it but if I cannot use it, what is the use for me? It is the same as if it didn't exist. Moreover, I doubt very much if it exists. It exists potentially in the form of the possibility if a higher emotional center which could grow out into a body. But, it is not enough. The only thing that is developed in me is my physical body up to Si Do. And, as I said, if Si Do were reached and overbridged my physical body would die because it wouldn't have any further reason of existence. It only has a reason of existence of I can see it in such a way that it is a means to an end. The means is that it becomes a carrier for the possibility of a second body. And then, representing in its manifestation, that what could be my second body, Kesdjan Body, growing out further into its own possibility and using my body for manifestation. That is why I say many times, it is placing the accent from first the outside, the periphery which is my physical body, into something which is inside; that is, my essential life. And the point point of gravity is transferred but the appearance remains the same.

QUESTION: (Rajile Montenaro) How much of this is linked with astrology? If I am a certain being because of the way my planets affect me and if I were in Gurdjieff's system, is the idea that you work against the influence of the planets or that you get to recognize that influence within you and use it?

ANSWER: You know, astrology enters into the three different ways of one's life, and really four. You remember, I mentioned it a few times. The question of the different relationships, of how I am at a certain time, when I am born, I am under the influence of at least two at that moment; and, as I start to live, I become effected by the third influence. The first one is a biological influence. It is the condition inwhich I am which I get from my father and mother. It is a certain condition which I cannot really help. It probably determines a great deal of that what is my essential being. And, I have traits from my father and mother and grandfather and so forth. That is what I call biological inheritance. The second: at the moment of birth, or the moment of conception, I am then at that moment bedoming what is part of life as we know it. That is, part of life as we don't know it becomes very apparant as something that is life as we do know it. It means that part of that life takes on a certain form of manifestation which I call a little child. And in the time, which that little child lives, that life is linked up with the existense of the little child. And that what is their life giving forth, now continues to manifest in the child and it ~~has~~ all kind of things to do; that is, makes it grow, and keeps on being manifested as long as that lufe exists. And, when it dies, that part of l fe which was represented by the child, returns to its source. Now, we can talk about it - what is meant by life. To some extent you could ~~say~~ understand it when I say that a certain configuration of certain conditions produce a condition

which I call life. And the manifestation of life is that it has growth and also that it has a sense of its own existence. Thereby, life as we know it, is linked up with that what I call time in space, the appearance of time. And therefore, for each child, his time is being born at that time when he is born and his time (...) at the time when he dies. And in the same way as time belongs to the absolute but only temporarily takes on the form of manifestation in the form of a human being, so life belongs to the absolute of all existing existence now takes on the appearance of a human being. When it appears, it is a tremendous fact for that person. It is when, because of certain conditions that have been created by a variety of other conditions, also biological, certain conditions now form together a condition of life. They form, because of this, partly accidental, a certain condition by which certain strains are set up in relation to each other. That combination now becomes life for one. That moment when this happens, is subject to ~~any~~ all outside conditions that effect that particular place on Earth where the person is being born. And therefore Astrological influences make that person in his or her manifestation, represent that what they are. And to say it astrologically, they are now born under a certain sign, with a certain planet in the ascendant and certain other other combinations in the houses, one, two and three and up to twelve, whatever it may be. This now is the horoscope for that person who is being born and he now is representing that condition of the outside world as expressed in astrology. As a result of that, this kind of manifestation/has now become manifest, keeps this astrological configuration. And therefore, whenever outside, in the world around him, certain astrological conditions again start to exist in correspondence with whatever he is astrologically, there is

definite effect, one way or the other. Sometimes, conditions outside astrologically correspond. Sometimes they don't correspond. Sometimes the person is effected by a condition outside because he is what he is. And, it is as if outside astrological ~~influence~~ conditions are like a key fitting his lock and not someone else's lock. So that, because of that, he is constantly, in his life, under the influence of all outside conditions as they are. And when a planet is in transit in a certain way or the moon is (...) at a certain time, a person is affected in one way or ~~the other~~ another; dependant on how he is configurated. This is something that no one can get away from. And therefore, it is astrologically correct that a person is determined by that to act and react in accordance with certain laws - if only we could understand what the conditions are that effect a person, and if we could understand what a person is. Now, in addition to that, there are two other things. One is biological conditions. It is also subject to astrology. Why is it that a father and mother conceived a child at a certain time? Why was it that at that time, that ~~father and mother~~ their nature, and astrologically the way they are, that they then, at a certain time, had intercourse and had a child? That must also be subject to the totality of outside conditions which fit, at that time, their particular lock of father and mother; who then, by having a combination, certainly produced something that was the result of the astrological conditions governing them. And now the third. I start to live. I start to breathe. I start to be effected by outside conditions which now make my life in the form of food that I eat, in a certain ~~influence~~ that I receive from other people and, in general, what I call my development, my education, my growth, early years, later years, all of that represent a certain quantity of influences on account of which I ~~will~~ start to grow. And again, these conditions are created. I can call them sociological:

if I wish. It becomes part of my life. The way I react towards them, the way I protect myself from them, the way I now live is also ~~extreme~~ influenced by whatever the conditions are outside of me; which conditions again/determined by the condition of how the sun is, how the planets are, a moon in conjunction with this ~~xx~~ or that. All of that creating conditions on Earth, now effect me as part of Earth in the conditions in which I now live. And so, if I sociologically am influenced by myself, by my birth, by conditions on Earth, so totally Earth is effected by conditions outside of it. And, as a result of living on Earth, I again find, because of the sociological influences, a certain influences on myself to which I react in a certain way. So, whichever way you take it, astrology always comes in in any one of the three effects on a person. And I have really ten different variables if I stay within the planetary system of our solar system which I cannot possibly determine because I do not have enough facts to eliminate the probable error in that kind of calculation. For that reason, I try to do the best I can. I make do with a description of certain effects. And this study of astrology I will be able to understand certain situations as they effect me. And, based on my own experience, without trying to explain it, but only stating certain facts when I, in my own life, have a series of certain events ~~xx~~ of a certain kind which have effected me, I can gradually get out of that, with the possibility of understanding my horoscope, certain statements about what are these conditions that always effect me in the wrong way. When the moon is in a certain place I have to be careful and so forth. Now, I can extend this to a tremendous extent. And simply become enslaved by that. And then I do not dare to take a step unless I have consulted the stars. Well, one can go as far as one likes. But the purpose is this: If I understand what I am up against, if I know how strong my enemy is, if

I know that at certain times in the year, in certain conditions of my life, certain periods in my life I was effected adversely by a transit or by something that happened at that time, and I know that when it repeats, that it can again be ascribed to that, then if I know that, I can then say, at that period, what Gurdjieff calls Solioonensius takes place. It is something that I cannot help. It is something that I must admit exists without me knowing anything about it or without me being able to do anything about it, than only that the conditions exist. But now I know what is my enemy. It is that enemy that effects me. And I also know its strength. So, with this, I now bring to the foreground my own army. That is, I understand that if it is going to rain, I put on a raincoat. I know that at that time there is smooth sailing and I don't have to spend so much energy. I know that at other times it is going to be terribly difficult, I must bring everything I have to the foreground in order to become active. And therefore, astrology, if ~~xx~~ it is understood right, can be a tremendous help when I remain within myself ; not from the standpoint of 'I can not help ~~xx~~ it anyhow so I may as well sit down!', exactly the opposite. I understand what it is that effects me. I ~~xx~~ now produce something that will, you might say, trump the cards & they are for me as far as I know. You see, I have always a trump card i can play with which I take everything. That is to be awake. If I didn't have that, I would remain mechanical. And I would remain ~~xx~~ subject to all kinds of laws, some of which I understand and some I don't. This is the way. I have a ~~xx~~ trump card which is not dependant on astrological influences. Of course, I am talking about astrological influences on Earth and I have something that is not of Earth. With that, I can trump anything that is Earthly. You see, the tremendous advantage of anything like this which always in every way : is, belongs to my existence as subjective human being, can only be

counteracted by something that is not subjective. And when I have that kind of quality, it is possible for me to produce it and to hold on to it and transform it in myself into something useful which I call, in a general word, objective. Then I introduce an element by means of which I can eliminate everything that is subjective. You see, this is the law. In the presence of the sun, the moon cannot be. Whenever it is warm, snow cannot be. Whenever I have water, sugar must dissolve in it. There are certain laws. In the presence of my being astrology disappears because I am not on that level of Earth and there a different kind of astrology belongs. I try to understand my astrology of the Earth by trying to see and relate it to that what is constellations and the stars. But my vision and my understanding doesn't extend very much further than the sun. It extends as far, my ability and vision, as far as Karatas which is of a different solar system. But I am only trying to fly there. I am not as yet sufficiently under its influence. All I can do ~~is~~ is to try to ~~is~~ understand astrology as it effects me in my own solar system/ ~~is~~ Then I reach planets, I can see further than the sun. That is my intellectual understanding of my Intellectual Body. I then can reach milky way. You see, the stepping stones are like that. I can say, "Here is the cosmic scale but here on Earth I cannot be even bothered by absolute because it doesn't exist as far as I am concerned. I can only, if I live under 48 laws, see as far as 12. But, when I live under 24 laws, I can see 6. When I live under 12, I can see 3. When I live in 6, I can see one. This is the difference. Therefore, don't neglect it. But don't sit under it; use it. It can be used if it is properly understood. And it is a tremendous amount of wisdom that is there. And has, ~~been~~ the ages, constantly been used by those who knew and it cannot be denied. It doesn't matter if one is scientific or not. Such things exists. The same way as one cannot

deny that spiritual forces abd a certain form of spiritualism esist. It must exist because otherwise life as such, as we know it, with the stars outside of us, is absolute nonsense if it cannot be related to something that is not of this Earth. Earth by itself cannot exists. We know that. Astronomically we know it. It must exists because there are forces outisde of it. So, it must have a meaning: Why such forces maintain Earth in the proper place wherever it is. I can relate it in such a way and I can say "Yes, because of that there must be an all-omniseent or omnipresent person or something that I call absolute or God or His Endlessness. Something like that must exist. It is the only logical explanation; that it must exists. It doesn't mean that I understand it. So, in my life, I simply start to put myself in a certain place where I feel I belong. And, with that, I assume that I will now have to behave in accordance with whatever place I assign myself. Then, in working, I discover that I do not belong there but I belong somewhere else. And I ~~xxxx~~ make it. And I move to another place. And with that, agin I continue to work. And gradually, I wil disc evr where is mt proper place. Because out of the chaos in which I now live, which is entirely subjective, a little ray of objectivity starts to germinate. And with that, some of the subjectifity (...?). It is exactly like some of the darkness is penetrated by a ray of lig. And the difference b etween darkness and light is that one is absence of darkness. And the darkness is absense of light. But it is not the same because a little bit of dqrkness is still light, But a little b of light in darkness is already something else. There is a differenc between that what is negative and that what is positive; that what is presence and that what is absence and therefore, I am.....

(Tape runs out)